

# Spirituality of St Ignatius Loyola

by Fr Peter Little SJ

In the name of the Father and of the Son, and of The Holy Spirit, Amen.

Let us Pray to the Blessed Virgin Mary mother of, that we may appreciate something of the spirituality of the church as manifested in St Ignatius let us pray together

Hail Mary...

All Your Holy Angels and Saints above, Pray for us

St Ignatius, Pray for us.

I am going to say something about the spirituality of St Ignatius .. Because Jesuits are supposed to embody the spirituality of St Ignatius in everything they are doing, so I am supposed to be embodying it now as I am talking to you, am I now or am I not? Tonight I am supposed to take myself apart for 10 minutes or so, and go through what happened during the day to see did I or didn't I? You might say didn't you do what? Well you might be able to answer that after this little talk. So I propose to do it in the same way, mainly read through it, and you can ask questions after the break. And the first thing is to see the general structure of what we want to say. It's not a historical talk. It's not just a talk on spirituality. It's more along the lines of what St Ignatius himself was doing at the time. In other words, I hope that if he was here, he would not be too embarrassed by hearing what I say as refreshing what he said, thought and did. (All the same to me something to look out for) [2.12] So here is a heading for the talk and it couldn't do form. How

Holy Father heading the episcopal college acting through the agencies of the Holy See. Sacred Congregation, Tribunal, Secretariat. (Listen to the high bell Jesus) Inspired by earlier history (especially during the Renewal Program inspired by the council of Trent)[2.34] To reactivate special charisms for today's renewal according to the second Vatican council. Or ( Have one sin bloody hope) how St Ignatius was gifted and led by the Blessed Trinity to become a man of the church, Inaugurate the company or society of Jesus (quite beneath the standard)[3.00] of Christ the king at the behest of his vicar on Earth. .. or to refrain from ego driven and engaged in the battle for the triumph of the truth[3.14] at the frontier line of the church. That's the line running through the middle of our own half, and the middle of everything; other people, cities, countries, activities engaged in by human beings. It's the line that runs through the middle of all those things[3.32] One side in Christ, the other side in panic actions. In order to extend the kingdom of Christ against these subtle and secret efforts of Satan and company to sabotage, abuse, (play up and I couldn't think up another word to use there)[3.47] Sabotage, Abuse, Play & Invade ... (and the synonyms of the enemy) that's like the beginning of Beethoven's Symphony gives you the whole thing in a nutshell. Now let's have a look inside the nut.[4.01] Now you remember the form of breeze we've gone over a few times in the talks here, that we're all supposed to think about as the framework of our catholic religion Blessed Trinity, Incarnation, coming Holy Spirit, Church. Neat isn't it. .. [4.15] The Primordial mystery of the three divine persons creating the whole universe. Then the son in that blessed trinity sent forth visibly into the universe. Grafted together into his own hands once more (to get some soda pop)[4.30] Then number 3 mystery is the sending out the third of the divine persons,

the holy spirit who our lord then enthroned[4.39] To do the gathering together into a church[4.44] church itself. marvelous framework .. the creed[4.50] ..even God the Father his only Son, God the Holy Spirit, holy church. Do you remember the formula you should always keep in mind in order to understand our life with God ... and the blessed trinity. Father and Son in their mutual outpouring of love, the Holy Spirit. Sustaining the Universe, to bring it to its destiny. It would be nice to see that wouldn't it. (secondly if you have your thumb bent on revision) [5.16] Incarnate and he's in the flesh. From the womb to the tomb and (time). I should've said from the womb via the tomb to the time, would've made it neater wouldn't it. Now enthroned and third the sending the Holy Spirit on his mission into the temple built for him by Christ. The mystical embodiment of Christ. The people formed for God. (little tea break ...)[5.41] Procreating it with one or the other of the divine persons. The people of God. (and God the Father)[5.46] The mystical embodiment of Christ the son, and the temple of the Holy Spirit. We see the mystery of the blessed trinity. And permeating the church, through the pure vision of the son and holy spirit[5.59] and (forthwith) the mystery of the church itself, sanctified and led by the spirit towards the great day of the lord with Mary and (central) member. It's the pre-member its mother and its model. That is the way the church tells us especially when we're catechizing to put other truths[6.18] about the catholic religion into order so that nothing gets out of order, gets disproportionate empathy. That framework ... pt everything in them ... holy water medals our lady of Fatima [6.30] hope, anything. Everything in order then.

You help yourself and you help others. All of that's very nice. The understanding of ourselves in the framework of hierarchically arranged

groups. Enables us to do what? to penetrate the meanings of our lives. As we believe in the catholic church, as we worship in the catholic church, and we live in the communion of the church. We're all there, we all believe we all work, we're all living. In a certain communion, but, to gradually see those four mysteries there, that's the secret of living. To understand ourselves as a (dignity) [7.10] We concede our desire and determination to live this life with God more deeply. We can look forward to being led by the Holy spirit toward the way of living. A mode of (eroda)[7.20] That progresses gradually as new opportunities and acquire them to become clearer to us. You'll forgive any incidental (misgoverns).[729] In other words you see the group that we're with today. It started off in manning street in ups and downs, the Holy Spirit leads people along the line of similar but you see there's no staying point often for years before people finally approve faith in the church. Go doesn't do things over dramatically because he's the creator of the universe of [8.00] human beings, of human situations. So they all think about him really one way or another. The problem is (the we had) [8.09] Not the immersed .. No we can do that, we can look forward. We can be inspired in our efforts to understand what's been revealed to us. To live the life more fully and take our part in growing success, we can be inspired by the saints. Enter (Lady May) she's starting to walk in [8.31] Have you ever seen any pictures. This is a book written by Hugo Rahner and Leonard Von Rad. They've written or Leonard Von Rad has written a number of books like this. Pictorial depictions of saints. So there is a photograph or near photograph of St Ignatius [8.51] (forsits) of him. (More than that mainly fiery pike there getting am) [8.58] You can take it on (get marr) [9.01] There's a statue in the main church of St Ignatius in Rome and there picture another art form on the

roof of the great church in Rome too. (we might have a look at the diary)[9.07] ( ... ) What do you mean? Oh no in fact yes, that's right. When you're walking around there are areas in Rome where St Ignatius lived and died come across them you suddenly say Oh Ah, How'd you do. (That's fairy art like)[9.35] So enter Saint Ignatius. Now just on the side, I thought a few biographical things in modern history. Or a (count ecoli), he was born in 1492. It was 56 when he died, how old was he? He was a (bach)[9.57] . Now that's the north of Spain, they're very fiery noble (pyths) all Spaniards are. How about a great concept of nobility. especially in (pernate)[10.07] A big (dull day)[10.10] .. but I think that's that idea of the Noble service of the king. Now then born and bred with it. Well he was too. Now who's been 21 who's been (taben luken). [10.21] Started on the rampage and Ignatius was knocked down. Funny isn't it (fersood beginning oched)[10.27] And St Ignatius was flattened on his back (what we're saying). He then received many gifts from God and in 1522 raised his sword because he was a soldier in the service of the king. At the foot or the feet of the great black Madonna in Montserrat. (Now here is the) [10.46] Great statue, I've never seen it, but you see photos of it every now and again. The famous statue in Montserrat it is very tall, very plain monastery of Benedictines on the top of Mount Rayne near the ( ... ) [11.05] Probably you have it here for all I know, have you got it here Brian? You haven't got it. (Cut it out) [11.15] ... So what else happened to him that little run down .. [11.23] He had a vision too in 1432, a very famous one that we refer to. But you see, even though that vision as we shall see gave him a great new idea of the church and his place in it. It wasn't for many years afterwards that he found that place. God didn't tell him everything at once. In 1541 the society of Jesus was fully established. Then solemnly approved (ten

years later) [14.45] and then 50 years later he died in Rome. And St Peter's, the great Basilica that's there now, wasn't in existence, it was just a building. So when you go there and you see him you've got two great, great statues one on the piatra outside on the colonnade and one inside as being the founder of the religious order. It's all new to him, he only saw it as it was going up. The Jesuits loved what was there (often) [12.10] You'll see the reason for it. So point two then remember how Christ governs the church in ordinary and extraordinary fashion. Well you may or may not remember that but he does. Whatever he does, earlier on, he doesn't do it only of then but of now. So he does something extraordinary a hundred years ago. Serves their purposes then. But in one way to serve purposes now, because if things were getting bad they generally after a hundred years have gotten worse. So Our Lord very carefully does some extraordinary things around the world. Now he therefore selects members of the church to act in them in a very high degree. Saint Ignatius received great gifts from God. And was led to do great things, not that he thought them like that. Not only because of the terrible crisis in the sixteenth century. But because of where it runs now. The pope has said the church has never been through anything comparable to what it's going through now. So we need some great things. The charisms actually a Greek word meaning gifts. That enabled him to wreak heroic wonders of Christ the Lord. And become the Lord's noble agent for fashioning a company or society of Jesus are meant for all those making up that company. He received them and they benefited him. God meant them to be shared in by fellow Jesuits. But not only for them either. They are meant these gifts for those who collaborate with those member of the society of Jesus and those who are reached by them. Here's one of the company of

Jesus reaching you. We are meant so to embody and so to explain to do that as well [13.49] They're meant for .. what are these special charisms that are meant to have almost an abiding embodiment in a (divided huma) meant to I say [13.58] meant to I say, Patrick mentioned this point remember the boundary line of the church runs through the midst of our hearts. Sometimes ... [14.09] Sp if you see a Jesuit running from the name Jesuit, doing something absurd or saying something absurd we're not saying that he's a Jesuit a catholic or a priest. Of course you give the priesthood, the Jesuits and the English line in the catholic church a bad name if you carry on like that so less thoughtful might think that that's what the Catholics are up to or the Jesuits. Sure in one way they are but you can understand that (different) of thing [14.33] And Jesuits have to be careful that we might automatically think we have all these things just because we're there. There's nothing automatic in life. So the vitality of the church and of special charisms given to members know up and down and each member and in corporately united members. God intends his gifts forever but we still have to treasure them and make them fruitful by growing denial of ego tripping [15.00] ... loved that idea of continuous death to the ego ... self-centered way ... [15.18] Jesuits have to do two things in this regard about their charism. They are meant to experience their call to charism first by personal involvement in the way they are leading the church, their order is meant to be there. And secondly by studying carefully what has been transmitted to them in writing. So I suppose you'll (be to have)[15.36] been living this mode of life. So when I read about it, the reading and the experience reinforce each other, makes sense doesn't it. ... live the life of the catholic church [15.49] and do the best of your ability, study with it. If we leave one go then it doesn't work. It is

because we are thoughtful beings we are not cats, cats can't read [16.01]. We can read and we can listen and we can think. Our understanding of it of life in the church, is (by knowledge) gained both by knowing and by doing. [16.12] St Ignatius was given several mystical graces ... [16.16] having to learn from writing. He was given everything for his later life in one outstanding experience. He often used to say that "I received so much from that one afternoon" (some Latin) I've never had anything given to me like a (sin) [16.33] .. What he was given afterwards ... it was absolutely amazed that was absolutely astonishing that this side of heaven. And he even saw details of the society of Jesus in heaven. But it took him fifteen years to find out what was involved in the vision before he found out definitely what his manner of service was to be in the church. He first wrote (beckfor) promoting Christ's kingdom he was (permanently of holy iror) on pilgrimage[17.06] and did all he could to convert all the Muslims over there. Then he got another bright idea and another one ... [17.12] They're all ... But then finally God channeled them into his very definite ways of acting. He moved in very high (mobil) circles [17.22] As a young boy he was a servant or (pain) very high [17.17] Wo ... He was ... at the royal family of Spain. He moved in military circles .. the pope .. the king. The great nearly (blaiserized) him and (knowled). His social experiences rather they transformed him into [17.40] prized chivalry marked the identification with the king. Christ is. During convalescence after being wounded in battle Ignatius read much about the king and his heroic knights ... [17.51] and he still .. permeating enjoyment to engage in mighty deeds for the (path) of the king. He initiated his new life of dedicated purpose by (hinting) at Montserrat [18.00] using nightly ritual ... famous statue ... (cave going thing at mane Tre) [18.08] Where he



said God taught him so many things ... masters and apprentice [18.13] He was taught by God above all as a great stash of insight as he prayed near the River Cordova. After ... mystical graces ... what do they mean? They are simply graces that people receive and have an experience of them being given by the Holy Spirit. You see if your here he'll give you something to learn about the Spirituality of the Jesuits in order to live a better catholic life. That's due to divine grace, if you don't experience the Holy Spirit giving it to you. You have to be taught, but it is due to the Holy Spirit. You might think now I'll read the papers I've got nothing else to do on a Sunday afternoon [18.52] If you have any type of motive linked with God and to give God glory, that's due to the Holy Spirit. But if the Holy Spirit made you aware of that, then you'd receive the mystical grace. It's very desirable ... [19.10] So St Ignatius received them, great numbers of them. Mystical graces ... The one receiving them is aware of his receiving them from God [19.13] All graces are given us by the Holy Spirit, but we have to believe that When the Holy Spirit makes us aware of his acting .. simple grace, they're highly desirable [19.25] for the great impetus they give us for living the life of Faith, Hope, Charity, that's the divine life we have especially seen in worship and the apostolate [19.34] that's the life of everybody in the catholic church ... experience these core mysteries ... [19.42] for example St Ignatius could see the whole universe pouring forth from the blessed trinity [19.46] He couldn't see the blessed trinity, but in an intellectual, mystical vision He saw something that made him aware that the blessed trinity was acting upon him and there the universe pouring forth from God [20.01] He loved that (concept) ... [20.06] He was so moved by it that he could he put and he put down most about it You need to read the notes and you'll laugh if you haven't experienced

that. He saw just for example the flesh of Christ in the blessed Eucharist and being the flesh from Christ he received from Mary [20.22] He experience<sup>3d</sup> that somehow. And he experienced he said "All that the catholic church thinks of us in such a way that even if we loved all the books about it we couldn't believe it with greatest fondness and (exactnum) [20.37] He was given a flashing insight into the whole thing (and he could lip read) [20.46] into their interconnection ... [20.50] .. you must learn to interconnect them ... in some high intellectual fashion by a special donation from God. [21.02] What a wonderful thing. And then we have a wealth of information even down to details (covering up) of the society of Jesus. [21.10] But not good enough clarity to run down to the cave and say right right right ... quick quick quick who wants to join me off and go 15 years in order to do that. And .. he said he heard the noise ... the natural and the supernatural. of ordinary human and catholic art could you imagine it [23.34] So off he went to the university of Paris after sitting in schoolrooms again. Here he is, how old is he? 31, he's in his 30's. He sat down at his desk with the nippers ... [21.512] But he didn't know enough about that, he knew a bit because everybody knew a bit, but he wanted to get the thing right. ... Then off again to Paris to do philosophy, theology and the arts, that's where he met Francis Xavier and all his first companions. [22.06] and He studied in Paris and for years then he collected the notes about his spiritual exercises and experiences he even ... in accordance with the best theology especially from Aquinas [22.11] He read the writings left by St Benedict and St Dominic, using material from them with his own contribution to form the society of Jesus. Now they're the constitution for the society of Jesus .. saying what it's all about [22.35] but you don't know every now and then .. what do you mean by that,

so he'd put a little note there and a footnote explaining what he meant ... say hello hello [22.48] that's what we're supposed to be doing is it? no? They represented thee in codified form, the way of living that would safeguard these great experiences that he had perceived. Where are we up you? Now he didn't do it saying I'm not Francis or Dominic, I've got it all. No he studied very carefully. [23.10] An immense respect for tradition so much so that he changed his name. His name was Indigo, but nobody knows that that was his name because he'd come across the writings of St Ignatius, the first or the second bishop of Antioch. He was killed in the Roman Amphitheatre in the year 110. Now when St Ignatius of Antioch was taken away he wrote letters to all of the churches on route. And we've got them. I don't know if we had them all then. but they haven't been very well known until except very recently but he knew enough about him to be filled with admiration for him because he was so efficient [23.50] And all the time he was thinking of Christ the Lord and the holy church of God. There it is he said, the bishop and the president and the deacon and the laity all together worshipping. One by one, and one soul, and the devil will do everything he can to mess it up. "Don't listen to anybody, don't do this that or the other". The bishop the president the deacons, they must be like (beans) on the harp, all in beautiful harmony. [24.15] .. that's the ideal that Christ put into the church it is astonishing to all (protestants) .. [24.22] All that was written about the year a hundred and eight, nine, ten. And it was under siege. But it was always put down so that everybody knew that was what it was. The plan of Christ. [24.35] So Ignatius was filled with had such admiration that he changed his name to Ignatius out of love for that earlier bishop. So then, what else in the last 65 years, what else did he see in experiences and work out by

studying and writing for our benefit? Basically the spiritual exercises. Well, there they are. [25.00] That's an Italian version. Done by Carlo Martini, The new bishop of Milan, head bishop of Milan. It was very collectified and illuminated by the Gospel of Saint Luke. There's the text of the spiritual exercises in a very modern and good English translation. And somewhere or other I had a small little Latin version. But they are, they are notes for helping people do a series (probably) of activities in view of some great goal. Well, basically, what are they all about. Basically then they are ways of cooperating with God within the mystery of the Church. This is what he dreamt derived from within the spiritual exercises basically ways of cooperating with God within the truth. Ways of prayerful communion with the (fading) God, in order to be more identified with the incarnate [26.01] saving son. He was there heading of the church. Ways of taking part more personally in the liturgical life of the church, ... the high priest himself. Ways of praying with apostolic intent (in general being and lightful) And an overall way of contemplating and acting. Acting, what are you talking about? Saint Ignatius was led to see the divine acting, I mean in those graces that he received supplemented by reading and pondering. He saw, you know what I'm talking about when I say that. He saw the universe coming forth from the blessed trinity like rays from the sun, or water from a fountain. He saw the re-creating action of God, what we call the redeeming action. God wants to save his creation, to purify it of sin and error and elevate it up to himself. That's the re-creating action of God. And he saw that going on, the redemptive action that brings man from sin and error into the light. He saw the salvation of Man going on. [27.00] by the blessed trinity bringing mankind into ecclesial communion that reflects that blessed communion of Father and Son in

the Holy Spirit. He saw Christ the king and gave him ... . He saw the strategy and above all the tactics whereby the great king persuades ego centered mankind to renounce ego tripping, while the satanic tactic gradually binds man to ego tripping, under the guise of freedom. And to see all that. He saw the Holy Spirit in the hierarchical church. He always spoke in very formal and strong ways. Our Holy Mother, the hierarchical church. And the laws or rules of thumb that he gives, based upon one thing; The same Holy Spirit that were heard about and acted . We've heard about it back in old times, and in Christ the Lord. He's the Spirit of Our Holy Mother, The Church. So whatever she wants, does, or way she lives, that's already an indication of the divine will. [28.02] Imposed. We then have to make sure that we never do anything (in spite) the very contrary to what our Holy Mother, the hierarchical church wants. Well, that's what the problem is today ... He saw what else; He saw the Holy Father, the representation of Christ as head and king. He saw then the great enterprise of redemption, salvation and the renewal of creation. He saw the divine person behind everything ... He saw then the Father, Son and Holy Spirit, not as they are of course, that's heaven, but this mystical insight. He saw them acting in and through himself. (Where) himself, God loves everyone, but it benefits us by what he does. So he wants to benefit others through us. So he saw the blessed trinity of the divine persons behind everything acting in and through himself for himself and for others and in and through others. [29.00] For themselves and for him so ... the thought I tried to apply that. See everybody is, is a vehicle for divine action with regard to everybody else. At least it's meant to be, of course, it demands great cooperation. It doesn't mean everything anybody does is God acting ... I think you see what I'm driving at here. So while he was engaged in

actions he contemplated them. He described as contemplative in action. His action in whatever it had to be, generally may not please him. Minds made up, number one mostly of six things that we have to do. We've got to get up and get dressed, have a shave and have breakfast and read the paper and do whatever else we have to do. They're just regular things that occur in anybody's life. And secondly there are daily surprises; something crops up, that you hadn't expected. There's a third thing that not many people bother their heads about. [30.02] Planned action to compliment the other two. Which are more or less outside our choice. There's a lot of things we have to do to in order to live with other people, we have no choice, so to speak, they're not often. But then, you see, that doesn't cover everything in life. Life should consist in planning to do something better. Well we all do it to a certain degree, but when it's planning for the extension of Christ's kingdom, then we're beginning to get somewhere. So Saint Ignatius lived the life of the church; He went to mass, he took part in the divine office. He was greatly enamored of the rosary and all kinds of devotions, pilgrimages. Everything Catholic he loved. He had to moderate what he could do himself such that the high point in holy (scriptums) was the liturgical life of the church. But the divine office or usually the hours [31.00] and the celebration of the Eucharistic mysteries. But all that, you see, is there willy nilly. It's part and parcel in life to take part in those things. Either daily or weekly or whatever. So he had that. But he, he lived the life of the church but with that contemptively insight that often meant he became liturgically ecstatic, and part of him misunderstood. You see, the major things Saint Ignatius saw was God acting on us but requiring our coaction and sometimes our coaction and simply means receive it and don't rebuff it that's all.

So he was subsequently at the beginning of mass or during mass or after mass, flooded with divine action and he burst into tears. He most (better) pick up the divine office. Dayl sinay and he burst into tears, couldn't finish it. So his doctor went to the pope and said, "For heaven's sake, tell that man to stop saying the divine office. He nearly died saying it." [32.02] It would be nice if they (set that back up). During mass, he would weep. Appropriately at times he would say, "Why me? Don't let me weep so much. I'd much rather lead a beautiful prayer." Every night before in preparation for mass next day he'd carefully go through the Roman missal. It wasn't, it wasn't codified then. This is nineteen hundred what do you call it 1550. The great missal of Pius third just came out in 1570, he never saw it. He was (predriven by it). So the textbook of the liturgy, sometimes they had misprints in them, so you went through very carefully to see whether there was anything misprinted, any misprints so he wouldn't make any mistakes when he'd say it. He savored every word of the liturgical services because of this insight that he had which was doubled up by some invasion of his more mystical graces. He never relied on them, he always [33.00] used them to become more, more lowly own esteem. No he didn't want any ego in himself at all. All was the Christ the Lord operating through him. And so he developed heroic reverential love for everybody heavenly and for other persons too, he had an extraordinary reverence. It didn't stop him getting angry, he used to get angry with the fathers sometimes. Noble anger, you see, ... . Something happened one day and he got so angry, he didn't lose his temper, he was angry with one of the fathers and the windows rattled. And when the father went out and he as calm as a pond again. He had what they called despotic control over his passions. We haven't got it. We have got despotic control over our

hands you see. There's my hand there, boom like that, that's despotic control. If I get angry, you only have what you call political control, you calm down gradually you see. [34.00] Get him to lie down and he's alright again. But he had despotic control over his emotions. Turn it on and turn it off. That's what they say, [34.14] got to take them with a grain of salt, these people. So his life centered around the mass and he was given the graces, the very special graces, in relationship with the mass. That's why he's often seen in mass vestments in his icon, art form. So that's the ordinary life, you might say, he had to engage in to be doing. He had an ordinary program of living with everything in place, and a place for everything. Would that God we would all live it. He used to wander around the Jesuit houses at nighttime just to see whether everything was spic and span, you see. And woe and behold who'd be found a spec of dirt in the toilet area of the house. [35.03] Great trouble. He was a meticulous person. Everything being proper. When he entertained people's dinner, those people went away astonished, they couldn't believe it. The emphasis on the service (put button and palace off the chain, just to the right of it). Always note a sense of nobility. Put priority, everything nice and good ... But then the third thing. He had a thousand calls made on him by the pope one thought ... but he also planned. [35.38] He planned that he and those, by God's calling, should come to him, would fill themselves with desire to benefit the whole world, the whole church as they did the line of identification with Christ; the Lord of the world, the lord of the church. Well, all Catholics are supposed to do that. Even before they go to school, they're supposed to be filled with desire to benefit the whole world. [36.01] You can see that would be a growing thing ... Each man must have a consuming desire and led to great apostolic prayers all the time,



and pray earnestly. But you see, desire can lead to rushing around the place and doing a thousand things. That's why it must be controlled and moderated that we call prudent charity, moderate charity, controlled charity. In as much, that's the way God wants things done. Everybody can only take a certain role, can't do everything, keeping desire and praise. But he can't do much more than a certain amount. So they work out how to do that. So he would then, he had to learn how to control, moderate and channel his mighty fervent desire and outpoured prayer. He would pledge his company, rather Jesus' company at the disposal of the Vicar of the Lord, Our Holy Father. And by special vow made by the inner group of companions. You see the Jesuits are made of three groups; an inner group and two mission groups. [37.00] The inner group as all the others makes three vows of religion, but then the inner group make a fourth solemn vow of obedience to the pope and five simple vows. So there you are, the inner group of Jesuits make nine vows. Four solemn ones and five simple ones. Sometimes we forget what they are, but they're there. But the main one that characterizes Jesuits is that the inner group makes a solemn vow to obey the pope with regard to what are called missions. So what does all that mean? All of us are bound, all Catholics are bound by the law to be one hundred percent communion with his vicar on earth, if he loves the Lord. The inner group of Jesuits would in addition vow to go and carry out any mission the Holy Father would assign them. They'd be assisted by other priests and brother members in the company. Now in all of this acting ordinary and daily to Christ's high action and above all the two things that we're carrying out in the special mission. Saint Ignatius would be contemplating the father and the son and the Holy Spirit. The father sent then the son and the Holy Spirit we saw that from the beginning. [38.02] And the church

identifies with Christ the son and animated by the spirit continues that double mission. Ignatius was mystically aware of this and then gave up exercises to bring his companions and others towards a similar contemplative living. How? Well he arranged a series of exercises that reflected God's teaching of him. The mystical graces he received and kept on receiving. But all authority revised by theology and checked by the Holy See. He didn't put them to the individual prisons in Spain because people spread rumors about what he was doing. He went around buttonholing Catholics and helping them to be better. And the inquisitors were very nervous about Protestantism coming in and they thought that some of the things he was saying weren't in perfect harmony with the church so they picked him in the daily ... [38.45] oftentimes ... change and all that. Shouldn't have minded it a few more, strange thing. And the inquisitors read it they were astonished and said this is marvelous stuff. And he was often the object of slanders, even in Rome. He had to take priests to court in Rome to have [39.01] His fair name reinstated and then he insisted ..[39.05] to have the slanderdoms be dug and spread out. He wasn't going to let Christ's name and the name of the Holy Spirit and Faith, as reflected in them, suffer the slightest tarnish. He wasn't concerned about himself, but concerned about the honor due to Christ. Very Noble approach, not soft and sentimental like ... So here are these exercises. These exercises would help gifted members of the church to cooperate and find more fully the modes of loving service to our (mansolan)[39.40] . He wouldn't ask everybody to go through them because they last for thirty days. Only people that he could see would benefit a lot. He would view something like them to benefit anybody. But he had to correct those who knew would as it were collaborate. The orderly religious exercises, let us

[40.00] plunge more delightfully into the overall mystery of these ordinary ones into the mystery of our lives in the church, not unlike for example an orderly exploration completed with a view for finding out where is the ..., how you might make your contribution to it, like the church was making the great basilica. So you're there but you can be there and not be there. You can walk into Saint Peter's and meet a (female) ... Oh yes Johnny Dutt's been here the other day [40.22] Did you see the pietai behind the? Behind the what? You know that beautiful? Oh yeah. Did you see the pupular? The What? You've got to go in there wanting to explore it. Find out. So that after a while you see the externality of it will meet the internal you, and you'd say, "Gosh, I'd like to spend of my life polishing up those mosaics up there." Nobody else might, but you might. Then you'd say to the pope, "I'd have to polish those mosaics there." Thank God he's got a bit for everybody. You've got a special charism to polish them up you see.

[41.00] So that it's something like that in the church. We'll emphasize him containing meditating hours in which you can consider your own prayers to the Lord who is now in (prison), though having been involved in sin and error. So if you love the lord of life ... [41.16] about him and want to do so in an ever increasing fashion. That's the first half of these exercises. Then the exercises contain contemplations about the lord of life considered in his royal determination to penetrate the universe with the sovereignty of God. He will be penetrating it eventually. Then the king's determination is contemplated at length in the witness born to him by the apostles and inspired witness of the church. So you spend days and days and days contemplating the great king and all the mysteries that have been found in the gospels. All the beautifying his faith and his coming that he'd like us to have in his infinite goodness

and his loving mercy. But one that doesn't do away with our longing and effort to find it, you see. It's no use sitting in a corner and saying, "I'm waiting Lord. You've got about ten minutes before tea. Would you like to tell me what you would do?" Nothing will happen. [42.02] Some people act on it and say you've got to do this and how many people let them know anything well that the way life is after ... . So then the king's determination that's right. Naturally the king's mighty victory is contemplated at length, that's the victory and defiance of the sacrifice of the cross leads to glory and enthronement you see. Days and days of every single (accident) [42.29] of the great mystery of the passion. Always with a view to appreciating what this meant for the king. Fancy the king being spat on. He makes him see it and contemplate it. So you would say, "My Lord, I'd just love somebody to spit on me too." That's the idea. Fancy being **honored by being spat on**. So the king's being spat on. That was a very .. [42.55] Saint Ignatius. And this yearning to share this ... profit Christ the Lord. That's the clothing that all noble men of the church should wear. So that's very nice the power of (deductively) [43.48] that's the idea. You're not allowed to go around spitting at me. You mustn't want anybody to do any wrong in wanting to share that you see. If I say you spit at me and I'll be ... Our Lord ... having your head read you see. [end of side 1]

[Side 2]

... Great mystery ... Always with a view to appreciating what this meant for the king. Fancy the king being spat on, you see. Makes you fear to contemplate it. So that you will say, "My Lord, I'd just love someone to spit on me too. That's the idea. Fancy being honored by being spat on, because the king's been spat on. That was a ... [0.28] Saint Ignatius. And

this yearning to share insult to prophet to Christ the Lord. That's the clothing that all noble men of the church should wear. Well that's very nice ... that's the idea. You're not allowed to go around spitting at me. You mustn't want anybody to do any wrong in wanting to share that you see. So if I said, "You spit at me, and then I'll be like Christ Our Lord." You'd say, "Oh for heaven's sake, You need to have your head read." [1.00] Our Lord didn't want to be spat on. It's just that when they did it, he had to put up with it and bear it. Make it a redemptive action. This means that not appreciating what all this meant to the king. The king determines to bring me into his realm of life. This means not a job or kittle of the apostolic witness of the priest-kings endurance is left unpondered. O contraire, (you have a bit of a selection there if you see what I mean). Then comes the series of exercises during contemplation of the enthroned king as he consoles the church then and now. By the enthusiastic courage resulting from the full proof about himself. That is when you contemplate Our Lord's risen life, you see him bringing courage and strength and enthusiasm to the one who I depicted in the gospel called a technical word consolinem giving great vigor and strength and enthusiasm to take part in the work that he wants done. As you contemplate that, you also do another thing; [2.00] This new set of exercises is meant to lead those doing them into a new style of living within the church and the world. Whatever the fate the opposition chosen or reinforced or already chosen, the thing that could turn up the matter of living there. See I can see that you've got the pope, the cardinals, the religious, the bishops, the deacons, the laity. We've all got our faith, but you see it's the (tone) of living that matters. And it's these exercise that we finish with now, are designed to tone up the life of everybody in the church. He didn't invent them but he codified them

and made them easy to work with. Well what are they? Whatever the status, that's right, in the exerciser it's meant to become contemplative in his acting. This way is so wonderful but it's really only carrying out the ancient ... [2.50] But the present pope has told us Jesuits, we have to exist on it again, the high point of Jesuit spirituality. Well what is it? It's to see God at work. So if you [3.00] could try to do it as I tell you, you'll see what it's about. So God's here, you're created, you're being redeemed, you're in the salvation (entering) [3.06] in the church, you're in communion with the Roman bishop. The Holy Spirit permeates, tries the Lord to hold up. God the father is here, alright. So you see God at work. In his creative and re-creative action, and you do this in four ways; You see the universe or anything in it as a gift, number one. I don't have to exist, it's a gift. God gave it to me. That's right isn't it. Number two; You penetrate further into the situation and you see God giving the gift. So here am I existing I'm standing here and I exist. Now God is actually giving me that gift of existence Now. ... And thirdly you see God fully engaged in the gift. He's not as it were handing me the gift and wondering what they're doing over in Vietnam. No he's fully engaged with his intelligence and will in making me exist. [4.00] Not exhaustively, nothing can exhaust God's power, but he's fully engaged in it, he doesn't do it in an offhand way. So that's the third way in which you contemplate God in action. And then finally you see God as manifested in the gift. That's neat isn't it; I exist and God is intimating to me something about himself. Such a Lord, you exist too. Me with my little bit, you with the whole bang lot. And in that way, if you can develop that fourfold approach to God acting, you're home and hosed. You'd say, "My gosh, I'll do it tomorrow. Well you'll see if you do it or not. It's easy to understand. The life-long practice, trying to improve it.

So you apply this to the whole universe. You apply it to yourself in the universe, in the church. You learn how to interpret signs. That is you penetrate the universe's gigantic created size. There it is. [5.00] And you penetrate it with that fourfold outlook and then the universe fills you with awe beyond belief. Saint Ignatius used to go into ecstasy when he looked at clouds or the flowers. An ecstasy of love towards the blessed trinity because it's all coming forth from him. Then you can interpret the great church itself as the sign of salvation, unity and communion. And you can interpret it at four levels; You learn that you see yourself there. Everything you had is a gift. Being given here and now by God's presence here and by God energizing, and by God somehow manifesting himself. See, take my action now, I'm reading material out that's dealing with Catholic truth, and saints of the divine action and Saint Ignatius. Now I'm doing it, it means I should do it, recognizing that my ability to do it is a gift from God. I'm very pleased and glad [6.00] and I try to make it a little gift back to him, my very doing of it. He's here, so I try to be present here if I'm not mooning and trying to think about what I have to see. I'm not, you don't know that. I should be thinking about what I'm doing. And thirdly, I don't do it in an off-hand way, you see. What have I got here there it is. You try to put your heart and soul into it. And as you do it, you hope that God will let you see what's being manifested. If I run a little graph of the great catholic truths, it dawns on me, what an indescribable marvel it must be for God to know them from whom they all originate. Get the idea? Very easy isn't it. That's the Jesuit spirituality at top level. What that you can see then, what recollection is needed for this loving awareness. If you're not recollected you can't do it. It doesn't mean you go around like this {laughter} [7.00] It means that you're not gaga, see, you're,

you've got a certain self-mastery. You know the great truths, you love thinking about them. You don't look at something and say, "I'm off into ecstasy at the ..." what were you saying then? {laughter} . You know you need a little guidance now and then on how to do it. What reverence, where are we up to now? What recollection is needed, what denial of ego tripping. What humility, what reverence, what ecclesial awareness. What awareness of Rome presiding over charity. What penitence and love for the king. You want to be very respectful when you're there. What growing awareness, that's one of the ideas of Penny Mason. The increasing and glorifying of God by reason. Not a static, Now brothers we won't bother at all, not that approach. What growing awareness as distinct from a once and for all insight. What need for easy and delightful [8.00] exercises, daily, to reinforce this way of living. So we have letters of prayer. And he calls them easy and delightful otherwise nobody will do them. So how delightful the second and third methods of praying are. They take prayer and relish them word for word length in the company of the one prayed to, that's the second method. So I can say, "Hail Mary " And provided that I know enough about what the words mean. I can spend as much time as I want just on those two words. And then he gives little indications of how to do that for an hour at a time. Easy enough to do. And then once you've done that with a few or all, with the majors prayers of the church, then you go onto the third method. So the second method is that. And the, and then the third method uses the rhythm of breathing to utter the word one at a time or a phrase at a time. "Hail Mary" [9.00] "Full of Grace" {done slowly} [9.03] "The Lord is with thee" [9.07] "Blessed are thou among women" [9.10] "Blessed is the fruit of thy womb Jesus" [9.15] "Holy Mary" [9.19] "Mother of God" [9.22] "Pray for us sinners" [9.25] "now"



[9.27] “and at the hour of our death” That’s the rhythm method. For example single words. In fact to pray for all lower. “Ahm do A do Ardarmendoo Nidinedoo Naanoeee {Some Sung Latin} He shouldn’t’ve been doing that, but that is the third thing. One word one breath [10.00](starting to drink), you see, he shouldn’t sing like that, but he can do it privately like that. Very good. One of the phrases at a time, that’s the third method. They involve two periods per day, these easy and delightful exercises, to sustain that way of contemplating in action. So two periods a day, during the middle of the day and the evening, to see how well you are succeeding in this contemplative action. So you scrutinize or examine or look at your consciousness, that is, how conscious were you during the morning and the afternoon, that this is true, that God’s there giving gifts, present, acting, helping you to see something more about him. Did it dawn on you from the moment you got up ‘til midday? You forgot all about it. So they give you little hints how to do it properly. Now we find those rather burdensome those exercises, examine of conscience, you say alright ... . But they’re meant to be [11.01] daily ways of calling to mind this marvelous mode of living in the church. Well imagine if all the twenty five thousand Jesuits had been doing it all the time since the Vatican council. Well the Vatican council would have had a far greater manifestation in the lives of Catholics. But now we have some Jesuits who stand up and say, “I don’t agree with the pope on something or other. ... [11.26] Who do you think you are? ... present, well blow me down, you wouldn’t guess. You’re a professor, a professor of what? Theology. Fine. Saint Ignatius has all things to take the monkey out of it but the, it doesn’t mean it goes. Here goes (danger) [11.46] all the time. And so the two views today. This is a great mixture of common and Catholic (sense). So we’ll

put that on the file there. The foreignness of this appreciation [12.00] Saint Ignatius says you should ask for the grace thoroughly to appreciate this fourfold approach. Thoroughly to appreciate it. Now if you do, what'll happen? That's a basis for a communion with the divine persons, centered in Christ the lord, of loving service in everything you're doing. So he said you should be just as about eating you're dinner as when you're celebrating mass. One's a religious act, one's not a religious act. The same God is present. The same God made the potatoes as brought about the incarnation of the son of God, that is neat, but it's very hard to live it, that's all. So at the end then I'll say the communion of loving service giving to the creating and the recreating God. For I consider my existence and my own actions in this life. So if I could see myself doing something with this fourfold approach, I can be very devout, very devoted to Christ the Lord, and thus [13.00] enable him to operate through me in the wellbeing of his church. So that's why the kingdom has already started, the Holy Father said to us Jesuits, "You've all received a marvelous charism, you've only got to read the history books and see how well your giants in the early days lived it. And the result was astonishing; Christ The Lord did act through them because they were ... [13.21] men surrounding the Holy Father in Rome. Wherever he wanted the catholic life to be built up, he sent them there and off they went. Helping the bishops and helping him. Now the pope said, "I'm the head of the bishops, and I've got all these (curiosities)[13.35] here in Rome that help me to do what I want to get done. And I expect all of you, what you swore, the inner group of you, that you would do what I want, I want you to do it. If you won't, well I'll put somebody in who'll seek to do it. And I want you to all have a nice big meeting to elect another chief, but not until I'm pretty sure that

you're taking me seriously." So that's why you should all pray for Jesuits {someone else speaking} [14.00] Well we'll have tea first, then I'll answer that. ... First test and I'll receive ... Hail Mary ... No more than what is just in the letter of the psalm. You need to know the background of them. So it's a stimulus, prayer is, to learning, finding out, asking people. Any other question? ... Silence, present time you see. ... (???) had a particular fury and hatred for Saint Thomas Aquinas and scholastic Theology. Couldn't stand it. Too orderly, too reasonable. And then he wouldn't obey the magisterium of the church or the jurisdictional power of the church. He was going to purify the church from all things and bring the church [15.00] back to its original purity and wonderful nature. He might have started another church, but wouldn't enter their heads, so that's what they did. Father was kind of a ... They went into extraordinary detail about him, he loved chestnuts. And on big days he will, well this is a big day for the Jesuits, ... On great solemn feasts days he will eat four of these lovely Spanish chestnuts. And when he was dying he craved to have them. They know a lot of the details about him I guess. { Brian Burgess Talking; Tell us about Alphonse Rodriguez} He wasn't a saint, but he was a novice master [16.00] and there is a saint Alphonse Rodriguez, he's a brother. But there's another Alphonse Rodriguez as distinct from him. It must be a very common Spanish name. And he was a Spanish novice master and he wrote books on Christian and Spiritual perfection. And we all read them. They're very ... for half an hour each day. Three or four volumes of them. They're the conferences he gave in the early days to men who wanted to become Jesuits. Well it's one of those classic books on the way the to live perfectly. It goes through all the virtues and all the vices. .. It gives you examples. It's very wonderful stuff, but we used to find it

boring of course as novices. ... Well he butted up on his Latin after he got injured as a soldier so that he could play a role in the church. Then he went to Paris University. And I think he went to one of [17.00] the Spanish universities for a while. So he spent a number of years there doing arts degrees. Then he became a master of arts. Then he .. philosophy. [17.07]... To a large extent, it was in a pretty bad shape then, fifteenth century. It had declined a lot from the days of Saint Thomas Aquinas himself. And it was being reduced to worldliness to a large extent. So I'm not perfectly sure without looking it all up again, how good the course was that he did. It must have been reasonably good because he was quite familiar with the text of Saint Thomas Aquinas. {Franciscan way?} You remind me of the Franciscan I was with in Assisi and we were eating bacon and eggs one day. Did I tell you this before? And he was American ... he said to me, "Father this is all (bora). What is the difference between you and me?" {laughter} It's not so easy but the life with God in the church, that's called the spiritual life of man, is common to all the members of the church. But God for his own good purposes gives some groups in the church a special charism whereby they highlight some aspect of that common life. To make it stand out in splendor and produce great results. Now ... [end of side 2]